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nothing that resembles a formal apprenticeship, nor does there appear to be any pressure exerted against a man who cares to attempt this or that employment. Occupations, it is true, tend to remain within families, as has been seen more particularly in the case of the masons, but it is far from an exclusive rule. There is some hierarchy in trades, and an unclearly defined distinction between callings which are menial and those which are not. A successful kababchi or meat-roaster might well become a merchant, but the merchant's son would rarely become a kababchi. There is also some exchange of persons between town and villages, those seeking their fortunes in Rowanduz and those, successful or unsuccessful, returning to the land, but migration from the town itself outside the district is very limited. This does not apply to the area as a whole, and large numbers of the Kurdish people of northern Iraq, both men and women, migrate from their villages to the cities. The Kurdish hamal or porter in Baghdad, as well as the Kurdish prostitute, are well known. The permanent population of Rowanduz, however, with its core of older families from the days before the first World War, seems extremely stable.

It remains to notice those people who constitute the wealthier class of townspeople, and who, although some are merchants, need not engage in labor unless they so choose. A large number of people possess minor amounts of capital or smaller holdings, such as Fatah-Ullah, but

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the district is derived from agriculture and animal husbandry, and that the surplus production so obtained is marketed directly to Erbil or through a number of local centers, of which Rowanduz has major importance. As a channel of trade, however, between Erbil and the producers, the town must also depend to a certain extent on a profitable commerce with the villagers, either through its bazar or its itinerant traders. Here, too, volume has fallen, and two reasons can be cited, the first of which is the rise of Dyana. This village, the strongest mercantile competitor of Rowanduz, arose on lands owned by Lali Khan near a British rest-camp constructed during the second World War and now abandoned. Dyana is now sought out, at the expense of Rowanduz, for a very cogent reason. It is customary for a villager to have a continuous debt, usually five or ten dinars, with a merchant, paid off again and again and just as often recontracted. Many villagers now go to Dyana by reason of such a sum owed in Rowanduz, not because they wish to escape payment, but to obtain a desired respite and expansion of credit. Dyana is also easier of access from the new main road than Rowanduz, and this may contribute to its popularity. Whether or not the villagers will sooner or later exhaust their credit in Dyana and return to their old market is difficult to say. Second, in Ottoman times there were thirty or forty Jewish households in Rowanduz and they continued in these numbers until the coming of the Israeli War in Palestine. Most were skilled craftsmen and their departure for Israel,

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